A U M

Never proclaim yourself a philosopher, nor make much talk among the ignorant about your principles, but show them by actions. . . . And if anyone tells you that you know nothing, and you are not nettled at it, then you may be sure that you have really entered on your work.
—EPICTETUS.

THEOSOPHY

Vol. XXVII May, 1939 No. 7

THE MISSION OF H. P. B.

H. P. B. was an Occultist. She was "the Mother and Creator" of the Theosophical Society; its physical, psychical, and spiritual attributes, and therefore its ideals and objectives, were *hers*. Where, in all the chronicles of human striving and aspiration, shall we find Objects like to those of H. P. B.?

Many are the ineffaceable marks of the Adept-Teachers of the past on the history of our era, but who of them all came "To form the nucleus of *a Universal Brotherhood of Humanity,*" and told with clarifying vision exactly what must be done for this Objective to be realized? Something of the meaning and the times of the cycles is revealed by this clarion call to the very highest in mankind. The greater the Soul, the more universal is its appeal, and the more secret its nature. The cry of one who brings knowledge that, "Of Teachers there are many, the Master-Soul is One," is like all Nature's voice; not that of any "person," but the sounding Word of shoreless Space.

A Teacher of Brotherhood is a bridge from the finite to the Infinite across the Lethe of illusion. Where the piles of that high arch must stand against the breaking waves of life, there will be scars and markings of earthly origin. Bridges are built of wood and stone, but so are the scaffoldings of death. Alas for those whose sight is so full of the marks of our common weakness that they can not see the marks of our common divinity!

H. P. B. did not come to add another to the pantheon of human gods; that would have been easy. She came to arouse the God in Man—the most difficult task of all. She had to penetrate the superstitions of ages, the blindness of a matter-fascinated world, that

men—taught with their mother's milk to look outside for God, Salvation, and Reality—might find their souls once more. The truths of occultism are divulged by their Preservers only when They are forced to do so, lest, through new powers in the hands of the selfish—of the *Cains* of the human race—much worse befall. But in 1875, the time had come. She saw, with the eyes of the Lodge, that:

> A crisis had arrived in which it was absolutely necessary to bring within the reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of materialism. To crown the disorder the phantom-world of Hades, or Kama-loca, had burst in a muddy torrent into ten thousand seance rooms, and created most misleading notions of man's *post-mortem* state.

So H. P. B. gave the world the synthesis of Science, Religion, and Philosophy. Were the scientists bewildered by the multifarious appearances of matter, and by the mystery of nature's laws? She explained, and mysteries were mysteries no longer. Did Spiritualists long to know the truths about death and immortality? She told them, for religionists old and new alike confessed their ignorance. Had philosophers exhausted their speculations, become cynics, pessimists and materialists? She showed the limits of speculative perception, the inner source of all our knowledge and its myriad reflections in the outer world. For all these souls, she placed the key of truth in the lock of Nature, without and within. They had only to turn it.

Yet in America, the Spiritualists played her false; they did not *like* the teachings of Theosophy. The Englishmen, Sinnett and Hume, succumbed to "cultured" vanity; they, like almost all the others, wished to confine Theosophy to their own limited horizons, and so they turned against the very vessel that had brought them the waters of Life. And India, faint-hearted, with temporizing distrust, failed to support her in her hour of need. The Siddhis of perfection loomed afar—too far for the Brahmins to glimpse the Real behind the seeming H. P. B. The Rishees, for them, were only in the Vedas, not in the living, struggling present of the *Kali Yug*. High chelas of that ancient land fell prey to their hereditary weakness—spiritual pride. They knew, or thought they knew, the *Truth*, yet knew not enough to see that "the 'School' is one thing, its exponents

(*to Europeans*) quite another." And so the noble Arya in a *Peling* body suffered, with a silence that was *enforced,* the charge of "confusing" the teachings of the principles of man. But Europe was as unseeing as the East.

The "greetings" of the world to H. P. B. are a catalogue of every crime of man, from malicious gossip to that highest treason of the soul which made her great heart cease its beating. Yet through it all she went on, calm and unmoved; not to the blessed haven of Nirvana, but as a candidate for woe throughout the cycles; bound to the wheel of change by her own Promethean compassion, looking forward to no reward but the right to serve. And what of the Karma of the failing disciples—*Her* disciples—in which the Teacher is inexorably involved? That, too, is the future of H. P. B.

It is impossible for ordinary men and women, even though they be devoted Theosophists, to appreciate in its full meaning the sacrifice made for humanity by the one known in this day as H. P. Blavatsky. She is the symbolic embodiment of all their unselfishness and higher longings, in their most consecrated moments—and more. But as man only understands that of which he has the *beginnings* in himself, so also, those beginnings can flower and become the fruit of the same divine mission. Not in this age, perhaps, but surely in days of the distant future. The plastic potency of the disciples of the present cycle is now adapted to the work that no Teacher, however high, can ever do—it is the work of the Companions, needed to make the bridge complete.

Fidelity, study, and work, these are the three keys to the mysteries left behind by H. P. B. for disciples and for mankind. Their meaning is truly esoteric in our degenerate times; yet, there is not, and never was, a ban of secrecy against their public demonstration. The truths of occultism reside in the fitness of things. No mystic formula can establish the rapport which must prevail between the Teacher and the learners. Perhaps that is why H. P. B. left so little guidance for men as persons, yet lighted as with a constellation of suns the Path of Soul.

PSYCHOLOGY

The Science of the Soul

[The inexorable sway of materialism over the modern science of Psychology—if we may so dignify the physiological and behavioristic studies known by that name—is present-day evidence of the forces against which H. P. B. contended some fifty years ago. It never occurred to the ancient Greeks to doubt that there were both body and soul, spirit and matter. The inverted view of the modern thinker, however, leads him to take for granted that there is no soul, no spirit, unless these be derived from matter in some special condition or organization. Hence the impassable gulf between ancient and modern psychology. This gulf H. P. B. tried to bridge, for the most part in vain, although the failure was not hers, nor can it be regarded as complete. While materialistic monism is still the starting point of the most influential schools of psychology, the inconsistencies of this position are becoming more and more apparent, and the "heretics" grow in number. On every hand the various sciences are contributing ideas which sooner or later must converge to form the frame for a spiritual psychology. Physics, the source of modern mechanism, threatens to become a sort of Pythagorean mathematical idealism in its theoretical development; Biology is turning philosophical, slowly relinquishing its hard and fast distinction between "animate" and "inanimate," with Vitalistic theories of purposive import gaining ground. The tragic inadequacy of the statistical method in the Social Sciences has shown the necessity of a more fundamental view of mind, and the gradual recognition of Psychic Research as a legitimate member of the family of psychological disciplines is from one point of view a promising sign. These broad movements in scientific thought are building a background of potential acceptance for the Theosophic view of things. That they have not before been met by the Theosophical Movement is a matter of serious import for theosophists. But that is as it is. Our active concern should be with the present and the future. As a help to students who desire to relate their knowledge of Theosophical psychology with the views of the modern schools, H. P. Blavatsky's article, "Psychology, the Science of the Soul," is here reprinted. This article was published by the editors of *Lucifer* in the issue of October, 1896, more than five years after the death of H. P. B., with the note, following its somewhat abrupt ending, that "the manuscript here unfortunately breaks off."—Editors, THEOSOPHY.]

ETHICS and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon *à priori* ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, "Psychology, the Science of the Soul, of the Conscious Self or Ego."

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediaeval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton's head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. "Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment"—writes a half-disgusted hylo-idealist, now happily a Theosophist. "And yet men like Huxley preach this man automatism and morality in the same breath. . . . Monists[1] to a man, annihilationists who would stamp out intuition with iron heel, if they could." . . . Those are our modern western psychologists!

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and color, from Schopenhauer's pessimism down to agnosticism, monism, idealism, hylo-idealism, and every "ism" with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism *minus* Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, *minus* soul; psyche being dragged down to mere sensation; a solar system *minus* a sun; Hamlet with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer's statements which, at the risk of repetition, must be analyzed to prove the accusation

---

[1] Monism is a word which admits of more than one interpretation. The "monism" of Lewes, Bain and others, which endeavors so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current "Single-Substance Theory" of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mûlaprakriti are *one;* and that there is but One Reality behind the Mâyâ of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mûlaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the "Great Unknown," the one Parabrahman.

here adduced. It is thus that "the greatest philosopher of the nineteenth century" speaks:

"The mental state in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? or if it is the true self which thinks, what other self can it be that is thought of?[2] Clearly a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are one; and this Mr. Mansel *rightly holds to be the annihilation of both!* So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all; *the knowledge of it is forbidden by the very nature of thought.*"[3]

The italics are ours to show the point under discussion. Does this not remind one of an argument in favor of the undulatory theory, namely, that "the meeting of two rays whose waves interlock produces darkness." For Mr. Mansel's assertion that when self thinks of self, and is simultaneously the subject and object, it is "the annihilation of both"—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus "forbidden by the very nature of thought" is a proof that the "father of modern psychology" (in England) proceeds on no better psychological principles than Messrs. Huxley or Tyndall have done.[4]

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers. We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has "reached conclusions of great generality and truth, regarding all that can be known of man." We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occult-

---

[2] The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review.

[3] *First Principles*, pp. 65, 66.

[4] We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer's postulate that "consciousness cannot be in two distinct states at the same time," is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. "To be known as unlike," he says, "conscious states must be known in succession" (see *The Philosophy of Mr. H. Spencer Examined*, by James Iverach, M.A.).

ism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generations of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of "science" is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself, the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, "a very despicable mortal . . . no better than a heap of organized dust, a talking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion." But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.[5] The universe and all in it is only an aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hari-kari* by showing sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that "the physical processes in the brain are complete in themselves" con-

[5] According to John Stuart Mill neither the so-called objective universe nor the domain of mind — object, subject — corresponds with any absolute reality beyond "sensation." Objects, the whole paraphernalia of sense, are "sensation objectively viewed," and mental states "sensation subjectively viewed." The "Ego" is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

cerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge's "Owlet," which—

> Sailing on obscene wings across the noon,
> Drops his blue-fringed lids, and shuts them close,
> And, hooting at the glorious sun in heaven,
> Cries out, "Where is it?" . . .

—and who more blind than he who does not want to see?

We have sought far and wide for scientific corroboration as to the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact point-blank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference between the two, it appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensation and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois Raymond has ever gone so far as to say that "thought *is* a molecular motion, but that it is the *concomitant* (not the *cause* as believers in a soul maintain) of certain physical processes in the brain." . . . They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the *same,* but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas on a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant,

and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion. A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: "Every mental change is signalized by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.

2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fohat focussed through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which—monists and materialist notwithstanding—does control and regulate the flow of its own mental states. No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the mânasic self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.—H. P. BLAVATSKY.

THE ALCHEMY OF NATURE

ALL progression, whether in right or wrong direction, is due to the mingling of nature and of natures. No doubt alchemy, which means just this, has been many times woefully misconceived by those devoted to the study of the hidden side of things. To this is due the degeneracy of great religions, philosophies, sciences, nations and civilizations.

All these, and many other comparable terms, do but evidence in one way or another the iron law of Karma, the destiny each being weaves for itself out of the material provided by its contacts with all other forms of life which, in their infinite totality, constitute "Nature." Teachings on this subject are the unvarying theme of every great friend of the human family. To these truly "directing Intelligences" is due the rebirth, the setting once more in motion of what Buddha called "the Wheel of the Good Law." From such initial impulse and direction a Golden Age ensues, to be succeeded as the intermingling of natures continues, by the Silver, the Bronze, the Iron Ages or stages in the revolution of the Wheel. At the close of each Age a period of repose follows by reason of the fact that each being, each class or kingdom of beings, returns to its original status plus the fruition of the cycle—or minus, as the case may be.

Just as the genesis of any cycle of evolution begins with the intermingling of the Highest with the lowest, thus arousing all forms of life to renewed activity, so the Great Souls gradually withdraw to their own sphere once more as any given humanity "comes of age." Why do they do this?

The answer to this question may be found by reflection. To "come of age" means to have reached that stage when the individual being begins to exercise its own powers of discrimination and will. This means, not the imposition on but the assumption by the individual of its own responsibility. Thus, just as the parents who bring to birth their children gradually withdraw their direction, control, supervision; just as those who have guided the conduct of their own generation retire from active participation as the younger arrives at maturity, so with the course of Nature at large in all her kingdoms. What may be called "infant mortality" takes an increasingly heavy toll of individuals, species, genera of every description, as the wheel of life turns. In one sense or another this means the "failures of Nature," and they are the conspicuous feature of Kali-Yuga or the Iron Age. We need to bear in mind that "Nature" is but a collective noun like the word "army." The failure of the

mass but signifies the failures of the individuals making up that mass. In the end there survive none but those who have reached "perfection" as individual beings. These become "Nirvanees." The others arrive at "annihilation" or the entire oblivion of individual consciousness. Thus "Karma and Reincarnation" are one as the pathway of all evolution, but that path *may be traveled in opposite directions*. What determines the direction? The individual being itself. What other explanation could there be for the mystery of individual and collective being and evolution?

Whenever one of the "directing Intelligences" re-enters the arena of human life, it must be that such an Incarnation is as much under Law as any other event. There is and there can be no miracle or chance in the greatest any more than in the least of occurrences. Such a perfected Being's return to this world of imperfection could only be in the pursuit of a truly Divine objective. Fifty generations ago that objective was expressed in the Fourth stage of the colloquy between Krishna and Arjuna. It had been expressed countless times before under the like circumstances, has been more than once repeated since, and will continue to be reiterated at orderly intervals as our Iron Age develops to its culmination—its catastrophe.

From Greek sources we learn that the drama of evolution was enacted for the public as a visual and verbal representation of the Mysteries, adapted to the instruction of those not yet fit for actual Initiation. Drama was then the means of education of the masses. Its corrupt analogue is to be found in the talking pictures, the radio programs, the illustrated press and publications of our present day. The distinction and difference do not lie in the comparative facilities but in the moral and intellectual natures of the active and passive participants. The "catastrophe" then, and that of today, is one and the same, for this word originally meant simply the final scene of the drama, when each of the actors in it received his just dues.

As to the Mysteries of Initiation, the case stood then as now: in the words of Mr. Judge, "those who tell, don't know; Those who know, don't tell." But just as "Those who know" provided the drama as a means of popular instruction for those whom the Greeks called "hoi polloi," *i.e.*, "the common people," so They provided a further means to knowledge for the cultured and thoughtful-minded in the great Hellenic epics and philosophical dialogues. In these the more intelligent could read the story of the drama of life in other states and worlds of consciousness than that peculiar to incarnated human existence.

"Dialogue" means not only intelligent communication between

individual beings. Each one is witness of a continuous dialogue going on within himself—a dialogue to which all the known and unknown interminglings of his nature with other natures are aliments as well as elements, are but contributory factors and agencies. As all too many are like children absorbed in the primary stage of this alchemy—their *sensations*—without ever studying the nature of sensation itself, so the more progressed are but too apt to become absorbed in the ideas which constitute the deeper soil of experience, with no real contemplation either of the quality of their minds or of the nature of mind itself. Whatever the sensation of the moment, the child, like the animal, is its creature. So, alas, the adult is the creature of those impressions which fill the stage of his inner life. The "food for thought" of most men is almost all planted, grown, and harvested in the field of waking human life, which absorbs all their attention and therefore all their powers. No wonder, then, that Plato said, "Ideas rule the world." No wonder Buddha said, and Jesus and Paul repeated, "As a man thinketh in his heart, so is he." What else could they say, as "directing Intelligences" seeking a common ground of contact with those who might be seeking self-orientation?

The mission and the message of H. P. Blavatsky, like that of all those who preceded her, spelled "catastrophe" in one sense or the other. First to those who, under the Karma of past contacts in higher states as well as in former incarnations, were drawn to her as the filings to the magnet. Second, to those whom her students and disciples might contact, in like way and under the same law of the magnetism of natures. And so on, till the catastrophe embraces the whole stream of incarnating Egos as succeeding generations turn the great Wheel.

Magnet and filings alike have that which is common to both, or they could not be attracted or repelled: no contact, no intermingling of natures take place. There were many who contacted H. P. B. as well as her message, and were "attracted." *Her* "human nature" was the negative pole of her Being; with us, the positive. *Her* Divine nature was the positive pole of that Being; with "human nature" as it is, the Divine in us is negative—unless aroused, first by the alchemy of contact, and then continually recharged by our own Will. A few at least in her time became "permanent magnets" on their own account. Such were Judge in America, Damodar in India, and doubtless others. So today as in the period since the departure of the "directing Intelligence." The true Disciple speaks for the Teaching and the Teacher; the others very literally "speak for themselves."

ANCIENT LANDMARKS

The Pythagorean Science of Numbers

It was an auspicious day for the student at Crotona when Pythagoras received him into his own dwelling and welcomed him as a disciple. The candidate could now look back upon his eight years of probationary discipline with gratitude, for he knew that they had prepared him for the study of Nature's *hidden* secrets and placed him on the Path leading to Adeptship.

Pythagoras began his instructions by establishing certain universal principles, proceeding from them into particulars. The key to the whole Pythagorean system, irrespective of the particular science to which it is applied, is the general formula of unity in multiplicity, the idea of the One evolving and pervading the many. This is commonly known as the Doctrine of Emanations. Pythagoras called it the Science of Numbers.

Pythagoras taught that this science—the chief of all in occultism—was revealed to men by "celestial deities," those godlike men who were the Divine Instructors of the Third Race. It was first taught to the Greeks by Orpheus, and for centuries made known only to the "chosen few" in the Mysteries. Just before the Mysteries began to degenerate, Pythagoras instituted this teaching in his School, thus preserving under the name of "philosophy" the ancient science which, as Plato truly says, is "the greatest good that was ever imparted to men." In his *Life of Pythagoras,* Iamblichus repeats the statement of Plato that the study of the science of Numbers tends to awaken that organ in the brain which the ancients described as the "eye of wisdom"—the organ now known to physiology as the pineal gland. Speaking of the mathematical disciplines, Plato says in the *Republic* (Book VII), "the soul through these disciplines has an organ purified and enlightened, an organ better worth saving than ten thousand corporeal eyes, since truth becomes visible through this alone."

The present mode of teaching mathematics does little to arouse the higher mind. Even geometry, although based on the *Elements* of Euclid, is studied only for the purpose of acquiring a knowledge of the other parts of mathematics dependent upon it,

> . . . without having even a dreaming perception of its first and most essential use, that of enabling its votary, like a bridge, to pass over the obscurity of a material nature, as over some dark sea, to the luminous regions of perfect reality. (Thomas Taylor: *Theoretic Arithmetic of the Pythagoreans.*)

In the seventh book of the *Republic* Plato indicates the possibilities lying behind the knowledge of numbers. He would make it compulsory for those who manage the affairs of state to study mathematics, "not in a common way, but till by intelligence itself they arrive at the survey of the *nature* of numbers." This science, he assures us, should not be used merely for buying and selling, but "for facility in the energies of the soul itself."

The Pythagorean student approached the science of mathematics from the universal point of view. By applying mathematics to both the Macrocosm and the Microcosm he was able to grasp the secrets of evolution in their minutest details. Quoting from the Neo-Pythagorean Moderatus, Porphyry says that the numerals of Pythagoras were "hieroglyphic symbols, by means whereof he explained ideas concerning the nature of things," or the origin of the universe.

Plato, summarizing the Pythagorean formula, says that "Deity geometrizes." The universe evolves from within outward. From the "point" a radiation equal in all directions begins, establishing a circumference, or sphere, within which all activities of the "point" are confined. The point, extending horizontally, becomes a diameter dividing the sphere into positive and negative hemispheres—the basis for action and reaction. The vertical extension of the point into a line crossing the horizontal makes the cross within the circle, and so on *ad infinitum*. The eleventh Chapter of *The Bhagavad-Gita* is a dissertation on the Pythagorean Science of Numbers, couched in Eastern terminology. There Krishna shows Arjuna the "vital geometry" of his Divine Form, with all the living lines of force therein and the countless lesser forms produced by them, representing the powers and elements that go to make up the universe.

Pythagoras described the indivisible *Unity* lying behind all manifestation as "No Number," in this way repeating the statement in the *Stanzas of Dzyan* that "there is neither first nor last, for all is one: number issued from *no number*." The plane above, therefore, can be indicated only by the *nought* or Circle, which Pythagoras said is the most appropriate symbol of Divinity.

On the plane below, the Monad or first number appears, and from this number the geometry of the universe emerges. Pythagoras called the Monad, or *One*, the first odd and therefore divine number. It is through the misinterpretation of the Pythagorean Monad that the various "personal Gods" of the different religions arose,

most of whom are represented as a Trinity. In the phenomenal world the Monad becomes the apex of the manifested equilateral triangle, or the "Father." The left line of the triangle becomes the Duad or "Mother." This represents the origin of all the contrasts in nature, the point at which the roads of good and evil bifurcate. This being the case, the Pythagoreans are said to have "hated" the Binary. Considering the number *Two* as a representation of the law of polarity, they stressed its positive aspect by entering a temple on the right side and by putting on the right shoe first. The right line of the triangle represents the "Son," described in every ancient cosmogony as one with the apex or "Father." The line at the base of the triangle stands for the universal plane of productive nature, in which "Father-Mother-Son" are unified on the phenomenal plane as they were united in the supersensuous world by the apex.

The triangle is the most profound of all geometrical symbols. As a cosmic symbol representing the Higher Trinity of the universe it became the root of the word *Deity*. The ancient Greeks called the letter D (the triangular *delta*) "the vehicle of the Unknown Deity." The Bœotians wrote the word Zeus with a *delta,* from which came the Latin *Deus*. The triangle is also a basic form in Nature. When the molecules of salt deposit themselves as a solid, the first shape they assume is that of a triangle. A flame is triangular in shape; hence, the word pyramid from the Greek *pyr,* or fire. The triangle is also the form assumed by the pine, the most primitive tree after the fern period.

The Pythagoreans called the number *Four* the "Key-bearer of Nature." As a cosmic symbol it represents the universe as chaotic matter before being informed by Spirit. The cross made by the intersection of the vertical line of Spirit and the horizontal line of matter represents spiritual man crucified in the flesh, while the four-pointed star is a symbol of the animal kingdom.

The five-pointed star, the pantacle, is the symbol of *man,* not only of the physical man with his four limbs and head, but also of conscious, thinking man, whose fifth principle is *Manas*. The Pythagoreans associated the number *Five* with the fifth element, Ether. They called Five the "beam of the balance," which suggests the *power* of choice and perhaps the final "moment of choice" for our humanity in the middle of the Fifth Round.

The number *six* illustrates the six directions of extension of all solid bodies. The interlaced triangles picture the union of spirit and matter, male and female. The Pythagoreans considered this number

as sacred to Venus, since "the union of the two sexes, and the spagyrisation of matter by triads are necessary to develop the generative force . . . which is inherent in all bodies." (Ragon: *Potency of the Pythagorean Triangles.*)

Pythagoras called *seven* a perfect number, making it the basis for "Music of the Spheres." Regarding seven as a compound of three and four, he gave a twofold account of its meaning: On the noumenal plane the triangle is Father-Mother-Son, or Spirit, while the quaternary represents the ideal root of all material things; applied to man, the triangle represents his three higher principles, immortal and changeless, while the quaternary refers to the four lower principles which are in unstable flux. Seven not only governs the periodicity of the phenomena of life on the physical plane, but also dominates the series of chemical elements, as well as the world of sound and color, as shown by the spectroscope.

The Pythagoreans called the number *eight* "Justice." In that symbol we find an expression of the eternal spiral motion of cycles, the regular inbreathing and outbreathing of the Great Breath. They called the number *nine* the "Ocean" and the "Horizon," as all numbers are comprehended by and revolve within it. If we consult the Table of the *Yugas* on page 125 of *The Ocean of Theosophy,* we shall observe that all the figures may be resolved into the number *nine.*

Ten, or the Decade, brings all these digits back to unity, ending the Pythagorean table. In both the Microcosm and the Macrocosm the three higher numbers of the Decade stand for the invisible and metaphysical world, while the lower seven refer to the realm of physical phenomena.

The *Tetraktys* of Pythagoras—composed of ten dots arranged in four rows to form a triangle—was the sacred symbol upon which the Pythagoreans took their most binding oath:

> "I swear by him who the Tetraktys found,
> Whence all our wisdom springs, and which contains
> Perennial Nature's fountain, cause and root."

Theon of Smyrna says that this symbol was honored by the Pythagoreans "because it appears to contain the nature of all things." H. P. B. indicates the extraordinary philosophical value of the *Tetraktys* in *The Secret Doctrine* (I, 612). According to Iamblichus, the Pythagorean *Tetraktys* had *eleven* forms, each one applying to some one particular phase of cosmic or terrestrial life.

Music

Pythagoras applied the Science of Numbers to music, giving the Western world the mathematical basis of its present musical system. The abstract *Circle* of music is *Sound*. The mathematical point within that circle, from which the music of our earth emerges, is the "Tone of Nature," called *Kung* by the ancient Chinese. The "line" of music, derived from the ratio 2:3, is what is now called the "perfect fifth." The rotation of this line forms the "Circle of Fifths," which gives the basis of all key relationships.

2:3 perf 5ths

The music of this planet, according to Pythagoras, is but a small copy of the "Music of the Spheres." The seven tones of the musical scale correspond to the seven sacred planets, each of which is characterized by a certain tone. As Shakespeare makes Lorenzo say in *The Merchant of Venice,* "There's not the slightest orb which thou beholdest but in its motion like an angel sings." The study of music was obligatory in the Pythagorean School, not only as a science but also as a healing agent. Iamblichus informs us that "Pythagoras believed that music greatly contributed to health, if it was used in the proper manner." Pythagoras taught that the purest type of sound comes from stringed instruments and that wind instruments tend to excite the lower nature rather than to quiet it, an observation later corroborated by Plato.

♀

string
wind

Astronomy

The study of astronomy was a duty of the School. Pythagoras taught the heliocentric system and the sphericity of the earth; he declared that the moon is a dead planet which receives its light from the sun and described the composition of the Milky Way. More than a thousand years later both Bruno and Galileo derived their theories of astronomy from Pythagorean fragments.

☽

Soul

The esoteric students of Pythagoras were given the Mystery teachings in regard to the nature of the soul, its relation to the body and its ultimate destiny. Pythagoras taught that the soul of man is derived from the World-Soul; hence is immortal and cannot be destroyed by death. The soul of man, he said, accomplishes its evolution by means of numberless incarnations on earth. He frequently spoke to his pupils about their own former lives, and when asked about himself said that he had come into the region of mortality to benefit mankind. He also taught the doctrine of Karma, saying that all the seeming injustices on earth are explained by the fact that every life on earth is but a reward or punishment for deeds performed in previous lives. No outside circumstances are to blame for our unhappy lives, he said, since "men draw upon themselves their own misfortunes, voluntarily and of their own free choice."

former lives

Applying the Science of Numbers to the problem of good government, Pythagoras first made *himself* a "point" in which great spiritual forces were focused, and from that "point" the radii of their influence extended. The Pythagorean School eventually became a small model city, its form of government being adopted by Crotona. From Crotona the sphere of Pythagorean influence expanded to include the neighboring towns, where legislative systems based upon Pythagorean principles lasted for generations.

When Pythagoras was almost a hundred years old he went to Delos to attend the funeral ceremonies of an old friend. One evening, when the Teacher and forty of his pupils were talking together, some of his former pupils who had been expelled from his School set fire to the building where they were assembled, and Pythagoras, with thirty-eight of his pupils, were consumed in the flames.

After the death of the Teacher the School at Crotona was closed and the students departed from Italy. Fearing that the very word *philosophy*—a word which Pythagoras had coined—would disappear from the Greek language, some of these loyal disciples collected the writings of the older Pythagoreans and wrote down many things which Pythagoras himself had said. These writings were passed down from teacher to pupil, or from father to son, for many generations.

The direct successor to Pythagoras—if such a man could be said to have a successor—was his pupil Aristæus. After him came Pythagoras' son Mnesarchus, who was named after his grandfather. The Pythagorean fragments were preserved by two hundred and thirty-five of his loyal disciples, two hundred and eighteen of whom were men, the other seventeen women. At the present day all that remains of his ethical precepts is found in the *Golden Verses*.

THE FATAL SEPARATION

The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology—each is but a corpse without a soul.

—*Isis Unveiled.*

IGNORANCE AND DELUSION

HAS the delusion of thought which arose from ignorance been removed?" These are Krishna's last words in his dialogue with Arjuna in the *Gita*. Ignorance is a relative term. The best informed, from the worldly point of view, are often ignorant of important facts. Such ignorance may be removed, but the delusion arising from ignorance is another matter; it has the insidious quality of blinding one to his limitations and *seeming* to expel ignorance, so that the delusion becomes fixed.

Ignorance of the true nature of things made possible the beliefs that the sun moves across the sky, that the earth is flat, that the heavens are a crystal dome. During many centuries these delusions gave plausibility to the personal God idea, with its materializing ramifications throughout religious thought. Materialism of another form was the basis for scientific thought during the nineteenth century. Facts were amassed and there arose the speculative hypotheses which these facts were made to support. The materialism of physics prevailed until, as H. P. B. foretold, it received its death blow at the end of the nineteenth century. But the *delusions* arising from materialism remain to dwarf our conception of man, limiting him to body and brain. Governments, ignoring man's moral nature, imagine that edicts and laws can right wrong. Few are aware of the ignorance from which our present delusions spring; even our efforts toward reform are as much a product of delusion as the chaotic conditions they would correct.

What, then, should be the remedial course? To the question of Krishna, Arjuna answered, "I am collected, free from doubt, firm." These qualities result from harmony among the seven principles in man, which allows the energic force to flow from the highest to the lowest. Such adjustment is made through wisdom obtained by constant devotion to the Supreme Spirit. As the X-ray reveals the inner diseased tissues, so may the inner seeing, or spiritual knowledge, reveal the cause of ignorance from which the delusion of thought arises in the individual. From him the light will reach out to the family, community and state. The eighteen chapters of *The Bhagavad-Gita* are devoted to this science.

THE MEANING OF FREEDOM

OUR historical approach to human problems is deeply colored by the struggle of the oppressed against their oppressors. The oppressed have always been the pawns of the powerful —fuel and agents of their desires and ambitions—and the struggle against this tyranny has been rightly named a battle for freedom. It is an affirmation of the right of men to order their own lives without the continual pressure of coercion. But from this constant attempt to solve the equation of oppressors and oppressed, a limited definition of freedom has arisen. "Liberty" has come to mean solely that political condition which allows each man to act and think as he pleases. Yet men often please to think and act so as to create new fetters and bonds for themselves in the effects inevitably flowing from selfish thought and action. Such "freedom" is a tragic illusion. "License" is mistaken for liberty, the abrogation of social responsibility for independence.

A governmental order assuring freedom in "the pursuit of happiness" does not help its citizens to see that the kind of happiness they pursue determines their *real* freedom. Those who exploit and abuse their fellows live lives of encysted selfishness, cut off from the rest by barriers of hatred and resentment. And "individualists" careless of this hatred are usually oblivious to yet another determinant of freedom—their own character. Every thought and act molds character, and we, as human souls, are that character. Our personality is composed of numberless affinities which we as beings of choice have ourselves engendered—affinities for ideas, things, and beings of differing characteristics. Our affinities beckon along the path of least resistance, *are* that path. We are the more controlled by desire while still unaware of its power. Freedom begins for the man who recognizes the bonds uniting him with past actions, who consciously develops affinities of a different nature. For this sort of action, free because *deliberate,* we need a basis of self-criticism—a basis from which to evaluate our course in terms of all its possible consequences. Freedom in action is contingent upon our ability to measure the effects of what we do, not only upon ourselves but upon all others. We are not bound unwillingly to effects we have foreseen as necessary. Such effects are chosen as knowingly as were the causal actions which brought them about. Thus we become able to distinguish between the illusory liberty of form, and genuine freedom—by comparing what we are with the ideal beings we would become.

Intelligent action must be guided by a knowledge of the principles which inhere in the processes of life. A thoughtful consideration of these principles should demonstrate to each one that for every cause there is an effect, and that no man can act without affecting others. Even our thoughts have an immediate effect—they enter our mind as either builders or destroyers of character, and it is from the basis of character that we act and in turn affect others. True freedom and independence come only when men realize that they are *inter*dependent, and act from that basis. It is not difficult to see that all men have particular relations with a family or a group of friends and cannot act without affecting them. Such relations form the individual's immediate responsibility and field of interdependent action. The work of spiritual teachers is in a larger sphere. Jesus came with a message and help to a race; Plato gave moral homogeneity to Western civilization. Buddha thought and acted, not as an individual man, but for the entire Orient. H. P. Blavatsky served all humanity, welded into one society by the technical genius of modern science. Great souls are marked by their universal sense of responsibility.

No ordinary individual can in a moment reach to such a universal position. He can, however, realize that interdependence is a fact in nature. He can act only after carefully considering all those who will be bound by the results of his action. He can attempt to envision the full scope of his present responsibility and to act in consideration of all the needs of that "total situation." Only in this way he can discover his own needs, be able to distinguish them from mere desires. Finally the horizons of his perception of interdependence will entirely transcend his personal relations. Then he is no longer subject to the return of effects which lie hidden in separative action. This is the right use of freedom, is freedom itself, the real ideal of spiritual striving, of which the ideal of political liberty is but a reflection.

To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.* Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.

—*The Key to Theosophy.*

YOUTH-COMPANIONS' FORUM

DOES *Theosophy hold to the existence of matter? If not, what supports form?*

(*a*) Some 2500 years ago the wandering monk Vacchagotta asked the Buddha some apparently "simple" questions, one being, "Is there the Ego?" The Buddha was silent. "Is there then not the Ego?" The Buddha maintained silence. Explaining his refusal to answer, Buddha said to his disciple Ananda: "If I had answered: 'The Ego is,' then that would have confirmed the doctrine of those who believe in permanence. If I had answered 'The Ego is not,' then that would have confirmed the doctrine of those who believe in annihilation." In this story Buddha was asked to answer *yes* or *no*. Whichever answer he might have given, some school would have been sure to claim him as supporting its own partial view.

The question, "Does Theosophy hold to the existence of matter?" falls into the same category. If the answer be given, "No, Theosophy does not hold to the existence of matter," as the questioner suggests by his second question, no true knowledge would be gained and an erroneous notion would be confirmed. But on the other hand, if the answer should be in the affirmative, the "matter" under discussion would probably be identified with the conceptions and theories held by the materialistic schools of the day. In either event the teachings of Theosophy would be misunderstood. Theosophy teaches that the course of evolution is for the experience and emancipation of the soul, and for the spiritualizing of the entire mass of manifested matter. Man as the self-conscious focus of world-intelligence is the agent of this process. Little by little his real being takes on form and substance as the increasingly complex action of a new evolution generates matter fit to clothe him. In him the powers of nature find their common ground and *through* him all must seek and find self-realization.

Matter, or "body," from this point of view, is not something existing of itself, but is rather the objective *appearance* of sensitive centers of living intelligence, drawn from all the kingdoms of nature by self-conscious beings to form their various sheaths.

Neither the form of man nor those of the lower kingdoms are the result of the operation of blind forces on matter which came into existence out of nowhere. The evolution now taking place on this earth is the result and continuation of a former evolution on other globes. When the time came for this cycle of manifestation, self-conscious beings began to work with and through living sub-

stance according to the plan carried over from previous systems of worlds. From that first awakening to activity, the aim and goal was the fashioning of the form of man. Beginning with the finest state of substance and gradually descending into coarser and coarser material, his inner sheaths were formed. When the lowest grade of matter had been evolved, Man as a physical being was ready to carry forward the plan of evolution. All the forms of nature, in the human kingdom and below, stand as testimony of man's finished and unfinished business. We will have "matter" and "forms" until man makes a permanent part of himself all the life with which he works. Toward hastening that "day-be-with-us," the teachings of Theosophy are in the world.

(*b*) Not so long ago science believed that all matter was "inert." In 1888, in her *Secret Doctrine,* H. P. Blavatsky made the prediction that before 1897 materialistic science would receive a death blow (I,612). Between those years the X-ray was discovered by Roentgen, Mme. Curie made her epochal discovery of Radium, and the electron theory of matter was formulated by Lorentz and Thomson. Today it is acknowledged by everyone that these discoveries have changed the basis of physical science. Matter is now known to be electricity in one of its manifestations. This substantiates the *Secret Doctrine* statement, "Life is light and both are electricity."

Theosophy teaches the existence of different planes of matter, the physical plane representing but its form. Spirit and primordial matter are the first differentiations in space and time within the one Absolute Principle. From a highly tenuous state that enables the power of thought to shape it into objective form, primordial matter gradually condenses to the gross physical state perceptible to our senses. The plane of matter just above the physical is the *astral* plane, composed of matter more actively electrical and magnetic, highly tenuous and extensible. Man's astral body is the "design" for the physical form, and is, therefore, its "support." This astral pattern is the only explanation for the acorn's invariable development into an oak and not into something else. The synthesizer in all forms is the soul or intelligence inhabiting the form. When the embodied spirit leaves the form, the latter goes to pieces.

But what is form? What is the form of water, of gas? Does energy have form? What is the relation between matter and energy and why do forms disintegrate? Why should the matter which has appeared in one form take on another? It is clear that one form does not become another form, and so we are brought face to face with the fact that the question of form is inseparable from the

question of intelligence or consciousness. The teaching of Theosophy is that there is a stream of centers of consciousness or "lives" which assume now one and now another form. But the explanation of why the stream of consciousness does this and what lies behind the scene of evolution and spurs forward the drama of life, must be sought in the study of Man. *The Secret Doctrine* says:

> . . . there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or *Sat*). The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. (I, 542.)

(*d*) To the theosophist there is but one substance, one reality. All other substances are but manifestations or differentiations of this all-inclusive substratum. But to say that the matter we see does not exist because it is complex rather than simple would be as great a fallacy as to state that ice does not exist because the atoms composing steam are arranged in a much simpler manner. If Theosophy did not hold to the existence of a universal substance-principle, it could not declare the existence of an all-pervading, eternal principle of consciousness, for these two are necessary aspects of the One Reality, without which there could be no manifestation. Thus, to say that matter does not exist would be the same as saying nothing exists, and yet, every individual knows that he, as a center of consciousness, *is*.

But on the other hand, the theosophist would not state that visible matter is the fundamental reality, for if matter were real it could not be subjected to analysis. The physicist would say that he has found that complex visible matter is compounded of simpler matter. But what is the basic unit? We may be told, the electron or proton, or negatively and positively charged bodies of "something." But what is this something? Certainly not "matter" in the ordinary meaning of this word. The consensus of opinion among scientists is that matter is electrical in nature. What is electricity? Can we see it, feel it, weigh it, distil it? No. Then it answers to none of the definitions of matter. It is not the matter of the physicist, although he calls matter atomic—electrical. But the atom is illusive, difficult to grasp—is, in fact, *out of the plane of matter*, proved to be beyond the reach of the very physicist who is struggling to grasp it and condense it into matter. Einstein says that the electron is a dense portion of an electromagnetic field. What is an electromagnetic field? We may know something of how it acts, *but what is it?* The answer is truly out of the grasp of physics.

Science now has shown that matter is not fundamental; that a rarer substance must exist from which matter is differentiated. But merely because we know that matter is not fundamental, does this mean that matter does not exist? For us its existence is very real. We gain knowledge and experience in this porous, dense material. If the One Substance is omnipresent, then matter does not exist out of it but has a *relative* reality within the One.

What is form? It is a vehicle for gaining knowledge, and since the One Consciousness contains all knowledge in itself, form is both the limited means of expression for and the resistance to the power of consciousness. When the energy of life passes through a resistance, it is transformed into the light of knowledge. Form, then, is the resistance. But in order to produce a flow of knowledge, a difference in potential must exist. This is accomplished by differentiating the force of Spirit—the One Life—to lower energy levels. These are the kingdoms of nature through which the currents of living intelligence flow. The function of form is to provide a focus for the light of consciousness. Then what supports the form? It needs no support other than the dynamic thought of which it is a sustained expression.

(*e*) In *The Secret Doctrine* (I, 280), H. P. B. says: "Matter is *Eternal.* It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations." Mr. Judge writes in *The Ocean of Theosophy* (p. 15), "The first differentiation—speaking metaphysically as to time—is Spirit, with which appears Matter and Mind." The real Matter, he says, is always invisible and has been sometimes called Primordial Matter. We see or perceive only the phenomena but not the essential nature of matter.

We can understand from these extracts that Spirit and Matter are like the two faces of a coin, and that there can be no spirit without matter, nor matter without spirit. This is also made clear by H. P. B. Speaking of the Monad as Atma-Buddhi, she writes:

> Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit and *vice-versa*, and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi. (*S. D.* I, 179.)

What, if anything, did the Theosophical Movement have to do with the introduction of democracy among the people of the modern world?

(*a*) One of the most reluctantly aroused powers of man is indicated by the injunction: "Try to put yourself in the place of the

other fellow." Human nature recoils from the need to take an impersonal point of view, to forget racial, national, or political leanings so that one may see life through the eyes of others. The questioner, interested in democracy, should enjoy an excursion into the broad lands visible to the eye of mind. In the light of Theosophy, this eye may survey a course of democracy unknown to those whose knowledge of history begins with Egypt, trails its uncertain way across Crete and Greece into the Roman Empire, and through Europe to the rediscovery of America. This, the prevailing purview of history, seems sadly provincial to the Theosophists. The real annals of democracy, or better, of the social forms of freedom among men, are a very ancient history which must be studied in clear traces left over many thousands of years—historical traces which may be recognized and followed by anyone who will adopt the Theosophical perspective. This means to see through the eyes of Seers who not only have watched the rise and decline of the races and nations of present humanity, but who have lived with humanities unknown today, the great races of antediluvian ages.

Theosophy does not treat of democracy as an "intellectual" might expect, but declares that the true history of freedom can be arrived at only through the hidden nature of the student; that it is primarily an Occult study. "Freedom is nearer than near, it is the Self." Historical studies are but clues for the guidance of the student to inner Knowledge. They, like the thread in the hand of Ariadne, will lead him through the maze of so-called "historical data" and through universal tradition. An illustration in point is a short series of articles and notes printed in THEOSOPHY (XXI, 390), under the title, "The Adepts in America." Here is a clear object-lesson on how to use hints and clues in reading history. The Theosophical Adepts "oversaw the drafting of the Declaration and the drawing of the Constitution," they "hovered over Washington, Jefferson and all the other brave freemasons who dared to found a free Government in the West, . . . cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence." Count St. Germain for several years served Louis XVI; Baron von Steuben, Lafayette and Thomas Paine are others whose work casts light on the relation of adepts to the history of modern democracy. Thomas Paine was the chief instigator of the separation of the Colonies from the British Crown, and it was in vain that the supporters of the "iron church" in the eighteenth century—so tenacious of theories and creeds—attempted to lay in America the cornerstone of religious bigotry instead of

religious freedom. "The nullification of those efforts made by bigotry," writes Mr. Judge, "was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society."

The Great Emancipators cannot always work for freedom openly. For a period covering many centuries They could "clear the minds and inspire the pens" only of men like Paine, Washington, Garibaldi, Mazzini, Lincoln and others. But on November 17, 1875, They broke that silence and for the first time in our "historical period" declared Their own existence as a Great Brotherhood of perfected men and published before the world the Cause of the modern Theosophical Movement as Their Work. They revealed further that the Theosophical Movement is as old as man himself and has always been under Their guidance. However he may search, no student can find anywhere in ancient history, or modern history before 1875, in any country in the world, among any people soever, a movement or a group of people openly devoted to the "Cause of Masters." Devotion to the Cause of Masters is the renewal of a devotion carried forward from a forgotten antiquity. The enormous importance of the present cycle is plain from the fact that They have permitted the use of Their Names, have allowed humanity to know of Their Great Cause and to work for it *with Them.*

(*b*) Before the founding of the American Republic the Western world had been governed almost entirely by forms of popery, monarchy, or despotism, benevolent or otherwise. The ideals embodied in the Declaration of Independence and the Constitution were new to Western peoples, but they were not new to those who really understood history, for some of the ancient civilizations were acquainted with the ideas of democracy. By 1875 European countries influenced by the American experiment had put democratic ideas into practice. Russia had abolished serfdom; religious liberty existed in fact if not in law in many countries and freedom of expression was widespread.

How did all this broad change from narrow-mindedness to freedom come about? Was it mere chance? Common sense suggests that there must have been an inner force behind this great Movement, a sustained effort underlying all the seemingly scattered events. History confirms this idea of hidden continuity. The "Great Theosophists" series published in this magazine shows that Agents of the Theosophical Movement had been working steadily since the fourteenth century to instil the doctrines of democracy and freedom

in the minds of western peoples. The actual influence of the Theosophical Movement on the events of European and American history has been profound. The founding of our unique Republic in America in 1776 was inspired and guided by the unseen Adepts who work constantly for the betterment of mankind. We must suppose that in the years that followed the Adepts labored to preserve the great gain that had been made. Among other things, it appears that the early decisions of the Supreme Court, which influenced later rulings, were carefully guided. It required the Civil War to destroy physical slavery; then, and not before, was the stage prepared for the direct work for real freedom, the freedom of the soul.

(*c*) Democracy is that form of government in which the supreme power rests with the people. An ancient democracy existed among the Greeks, while America and France are modern illustrations. The part the Theosophical Movement plays in the founding of democracies is indicated by Mr. Judge: "Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned." (THEOSOPHY III, 541.) Men who have worked for such ideals—men like Thomas Paine in America and Europe, and St. Germain in France—are surely part of the Theosophical Movement. They rarely receive just honors from history, which, as Mr. Judge says in *The Ocean of Theosophy,* is "invariably distorted by historians to suit contemporary prejudices."

The American ideal of freedom of religion indicates the kind of help given by the adepts. It has been well said that "Our government, however imperfectly expressed, is founded on Brotherhood, equal rights for all, freedom of thought and opportunity in every direction that concern the general good." We must remember, too, the position of America as the cradle of the sixth sub-race. H. P. B. said in her Message of 1889: "But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you."

It should be said, however, that Theosophy is concerned with the spiritual nature of man, not with politics. Any kind of government is only an effect. In ancient times the wisdom of Divine Kings and Rulers was recognized by the people, who must then have merited under Karma the guidance of such Great Beings.

THE POLARIZING MOTIVE

KRISHNA, speaking of True Wisdom, says among other things that it is "a meditation upon birth, death, decay, sickness, and error." From thought of birth, one is led to ponder the cause of existence; the study of the mystery of death purifies the soul so that, in departing from this life, as Plato says, she "draws after her no bodily taint, having never voluntarily had connection with the body, which she is ever avoiding, herself gathered into herself; for such abstraction has been the study of her life." Similarly, insight is to be gained from meditation on "decay, sickness, and error."

H. P. B. frequently spoke of paralyzing the personality or lower nature as the means by which the powers of soul are made manifest. While this is completely possible only to the man of determined will, there are ways in which others not so far along the Path may realize what is meant. Every involuntary condition of feeling to which the imperfect human ego is subject must have its prototypal counterpart in the life of the soul; how else but by the study of these correspondences could man gain perception of the state toward which he aspires?

A man under the sway of an emotion is in a state of concentration. His one-pointedness is induced, but not *self*-induced. Ordinarily, life presents to the average man a multiplicity of objectives, representing his petty desires and supposed needs. Seldom does one require of himself real consistency of objectives with ideals. Should attempts at philosophy be made, the vagrants of memory and wanderings of fancy, led on by the natural motion of *Manas,* combine to render all but the most determined efforts ineffective. But let a man become possessed by an overpowering emotion—anger, fear, or love—and this psychological tyrant destroys the values which once were thought to be all-important. They lie as shells at his feet, in lifeless subordination to a *feeling* which has cast away all but its own fascination.

Because the concentration induced by emotion has an outside source, it can not last. Suppose, however, that Divine Compassion were the feeling which had been the cause. The man would still be "concentrated," but how vastly different the energizing force!

When one motive or feeling supersedes all others, then the personality becomes paralyzed with respect to all things *except* the object of that motive. Thus, if the feeling has its origin in ignor-

ance, or personality, we see that kind of paralysis typified by the man in hate or terror. But if the feeling has a higher origin—if, that is, it has a *universal object,* and if it is unremittingly sustained —then we are in the presence of an adept.

Death may become the occasion for the momentary "personal death" of those who love the departing being. When one's affections are bound up in the life of another, and that one dies, the good and true seem also to have passed away; the world and all it holds become an empty show. It is at this time, while the personality is paralyzed by great grief, that the deathless Soul may come to new birth. From death the living learn, but not the dead. The anguished mother, Kisagôtami, whose child had died from a serpent's fang, could not have discovered that the whole wide world weeps with a common sorrow had not her baby brought grief to her own heart. Her personal existence become a barren tragedy, she looked about and could not find a single house where none had died.

In the life of every man there are ultimate moments when all that is longed for by the personality is recognized as dust and ashes. These are moments of choice, leading, for some, to self-destruction, for others to a new birth. They are the initiations given to us by Nature, opening the door of Soul. But Nature unaided must fail. There is that unbounded and unmeasured Self who sees; who knows and who must choose; there is no law of Self except that power—self-generated, self-determining, Supreme.

THE "DEVIL" — AN ANCIENT EMBLEM

Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific idea of this emblem (the Dragon) into the absurd superstition called the "Devil." They took it from the later Zoroastrians, who saws devils or the Evil in the Hindu Devas, and the word Evil thus became by a double transmutation D'Evil in every tongue (Diabolos, Diable, Diavolo, Teufel.) —*The Secret Doctrine.*

"CHANGING VALUES OF SCIENCE"

I

[Scientists are competent to tell us what are the "facts" of nature and of life, if by "facts" we mean careful descriptions of visible objects and of their orderly inter-relation in terms of law. This is generally recognized as the legitimate field of scientific investigation and judgment. There are, however, the questions: Can scientific knowledge of this sort lead to further judgments in the field of human values? Do the facts of science help us to determine what should be the end of human striving, or is such an expectation unwarranted optimism, following from a misconception of the scope of scientific method?

These are problems for which the scientist, as scientist, can offer no solution, because their elements are non-existent to the physical senses. Only the philosopher, or the scientist as philosopher, is competent to consider such questions. That scientific thought in recent years has assumed a deeply philosophical character is one of the most hopeful signs on the horizon of modern intellectual investigation. With increasing regularity the journals of science in America are printing articles of such value as to justify their reprinting entire in THEOSOPHY. One such contribution, by Dr. R. C. Wallace, Principal of Queen's University, Kingston, Ontario, is of an excellence seldom achieved in modern literature, scientific or otherwise. It being too long for republication in its original form, a number of representative extracts have been selected for appreciation and comment.—Editors.]

IN the Hector Maiben Lecture before the June, 1938, meeting of the American Association for the Advancement of Science, Dr. R. C. Wallace, Principal of Queen's University, Kingston, Ontario, regarded "The Changing Values of Science" through the eyes of an educator.[1] Happily, he raises questions instead of offering conclusions—questions that are basic to an understanding of the import of modern science, and which every scientist no less than all other thoughtful men pervaded by the scientific spirit ought to ponder. Dr. Wallace begins by pointing to the "shift" in the emphasis of modern scientific thought, then proceeding to an attempt to discover the meaning of this change. He reviews briefly the spread of scientific inquiry and the development of scientific method: Scholastic speculation, remote from nature, led to a counter-movement which demanded "facts." Since Roger Bacon the scientist has been gathering and organizing facts, and he has converted the workers in all departments of knowledge to this point of view. Out of this activity the scientific method was born:

[1] Published in *Science*, Sept. 23, 1938.

> . . . there has developed under the hand of the scientist a technique of obtaining the pertinent facts. Facts do not come of themselves. They must be sought for under controlled conditions, or under conditions which, if not controllable, are fully understood. The experimental sciences have provided the means wherewith to ascertain facts under controlled conditions. They have had their special sphere in the physical realm; but the biologist has used the experiment with amazing success in the less easily controllable field in which he operates. In the sciences which deal with man, and in social studies of all kinds, the experiment is less readily applicable, and the student is forced back on the study of the conditions under which the data accumulate. These conditions may be unplanned, but they must be known. The scientist has shown how to disentangle the significant conditions from the adventitious. He has placed facts in their setting in the flow of events.

The presupposition here is that scientists know beforehand which facts to seek and where and how to seek them. It has been repeatedly shown, however, that every search for the facts is guided by a priori conception of what *ought* to be found.[2] The scientific ideal of complete "impartiality" is a psychological impossibility. As Darwin said, "How odd it is that anyone should not see that all observation must be for or against some view, if it is to be of any service." The very act of seeking, then, is irrefutable evidence of a metaphysical position, consciously or unconsciously held by the seeker. This is borne out by the condemnation of the facts of psychic research by all materialists, who could not recognize them and remain materialists. Huxley thought spiritualistic phenomena irrelevant to the problems of his field.[3] But how could he *know* that psychic dynamics were not "significant" when he had never investigated them? Dr. Wallace might rather have said that all too often the scientist places his facts in their setting in the flow of *his theory*. Dr. Wallace speaks of the scientific pursuit of the "how" of things, which finds definition in terms of law, showing how the practical consequences of this quest have given science its enormous prestige in the modern world. Science is honored not so much for its intellectual attitude as for its contributions to "the amenities of living." Because of the physical achievements of science, its metaphysical assumptions are deemed to be correct. The mechanistic view of natural processes has been extended from the inanimate to the life sciences, from the biological to the psychological disciplines. The

---

[2] See Morris Cohen's *Reason and Nature* (New York: Harcourt Brace, 1931), pp. 76-7.

[3] Huxley wrote the London Dialectical Society's committee for the investigation of Spiritualism: ". . . supposing the phenomena to be genuine—they do not interest me." *Report of the Committee* (J. Burns: London, 1873), p. 229.

statistical or inductive method has invaded education, as though it were established that in an accurate description of the *actual,* that is, of human behavior, we may find an inner logic pointing to the *ideal.* In Dr. Wallace's words: "There is no human problem so complex, as many think, that it may not ultimately resolve itself into the ordinary phenomena of causal conditions within the system, and the inevitable consequences of those conditions—in a word, a system working within itself in a mechanical process as rigid and unalterable as the movements of a clock under the force of its mainspring."

It is perhaps natural that scientists should have conceived a superficial dislike for investigations into the "why" of the things and events which form the subject-matter of their study. A theory of purpose involves a theory of cosmology, and the whole scientific world has but recently emerged victorious from a life-and-death struggle with the theological view of these matters. Obviously, there must be a complementary relation between the answers to "how" and "why," and no such harmony was possible between the respective answers of science and religion to these questions. Consequently, scientists decided to ignore the problem of "why" altogether. This, however, is equally impossible, as thoughtful scientists are beginning to perceive. To proceed on the hypothesis that knowledge of the purpose of things is unimportant or unobtainable leads directly to the position that there is no purpose at all—itself a cosmological theory as dogmatic as any theological conception. From the point of view of ethics and social relations, the assumption of ultimate meaninglessness has consequences which are worse, if possible, than those of revealed religion. For when a man acts, he acts with purpose; any other view is unthinkable. Science has presented him with its extraordinary *technique* of action, saying, in effect, "Select your own end; we have nothing to say on that subject; probably there isn't any end at all." The common man consents, thereupon embarking for Aldous Huxley's "Brave New World."

Dr. Wallace thinks that the authority of science has "overreached itself, and is in danger of falling on the other side." Mechanism is too exclusive:

> . . . the underlying assumptions of the scientific method have been too complete to meet the case. They have left no room for anything else, and there is something else which the methods of science fail to elucidate. That is the reason for the reorientation and revaluation which is taking place today. In this readjustment the scientists are joining hands with the philosophers; for the task belongs not to science, nor to philosohpy, but to science and philosophy together.
>
> Overemphasis is something to which the mind is prone; and it is,

to our way of thinking, a question of overemphasis with which we are dealing in the development and use of the scientific tool. We have been passing through a period of depression, which has given special significance to the dependence of man on his economic setting. If we were to judge from the discussions and the literature of the past eight years, we would be led to the conclusion that man is primarily concerned about, and influenced by, his economic relationships. We would be led to subscribe to the premises on which Marx erected his political philosophy. And yet we know that this is not the truth of the case. There are other, and more fundamental, springs of life and conduct than the economic. We have been under the spell of the overemphasis of a phase of the truth; and we are only gradually coming back to a sounder balance. So in the changing emphasis in the religious life, where in one age the dogmatic formulation is all-important, in another the social gospel prevails, in another the mystical approach. It seems difficult—indeed it may not be possible—to maintain through the ages an even balance. Truth seems to unfold itself by exposing the falsity of the over-statement of positions, which, within their own limits, are true.

Dr. Wallace remarks the "growing doubt as to the applicability of science to human affairs." Enigmas of the emotions and the mind, the intangible values transmitted by an inspiring teacher—these and other considerations suggest that there may be a limit to the mechanical principle made popular by physical science. Such values, admittedly real, elude the plan of the balance and are just as much responsible for the questioning attitude toward scientific method as the recalcitrant electron that seems to flaunt its random motion at the memory of Isaac Newton. Dr. Wallace asks:

Is it the case that the difficulty lies, not in the incompetence of science in this field of human affairs, but in the lack of knowledge of the complicated factors which operate in human life and thinking and conduct? Is there not so much to be explored before we can say so peremptorily that there are areas beyond the limit of scientific analysis? Will not the rapidly advancing knowledge of psychological processes change the situation? Can the scientist go forward at all unless on the hypothesis that the scientific method is applicable? Or, on the other hand, are there values which are beyond the reach of the scientist *qua* scientist, and of which his method has no means of assessing the validity? This is the fundamental question; and we have discussed the human problem first because the question has arisen in many minds in recent years. There are scientists not a few who feel that as scientists they must go forward on the assumption that there are open fields still to be cultivated, but as men feel that there are regions, the door to which they will not be able to unlock by the key which science provides.

THE ILLUSION OF SEPARATENESS

THEOSOPHY teaches that Self has no beginning and no end; that the *power* of consciousness exists eternally, whether manifested or not. Every form is the objective expression of a conscious intelligence; therefore, this is a universe of embodied consciousness. The more one dwells upon this idea, the more it is confirmed by experience.

Everyone can realize that the "Power to be" is behind all forms of existence, although no one can describe what this Power is. Always there is that which perceives, but the very things perceived are in themselves manifestations of the same Power.

How can we explain the fact that we feel ourselves to be separate from other selves, see things in terms of their differences, even while realizing that all we perceive must be the same in essence as ourselves? The ancient books say that this is the great illusion—Consciousness looking upon itself in terms of separateness. In man it becomes *Ahankara*—the false sense of Self, which produces what we call the personality.

Theosophy teaches that all forms of life arise from the periodical out-breathing of the one source of Consciousness. Applying this to ourselves, we find that embodied man consists of a changeless Perceiver (the Monad), looking through, first, a concentration of consciousness which causes him to say "I AM" (*Manas* or Mind), and second, a bodily limitation of perception which causes him to say "I am Mr. So and So"—his personality.

Reincarnation provides a periodical focus within the One Life for the individual Consciousness. The base is permanent, the foci are temporary. A life on earth simply means the integration of a specialized instrument for undergoing experience. The disintegration of this instrument only affects Consciousness in that it destroys certain avenues of perception and action. Recognizing that we are now keenly aware of both physical and mental experience, why do we sometimes fail to realize that we can continue to experience in some other way, without a body? The trouble is that we do not distinguish the Power to perceive from the highly specialized instrument through which it is expressed. There is no reason to suppose that the *Power* to be—awareness—ceases with death. If that power does not change during the vicissitudes of physical life, we may assume that its very nature and essence is changeless. That is why this proposition is fundamental: Self is changeless. The changes take place in its modes of expression and impression.

Another question must be answered: Why should differences exist in the channels of perception? This problem has to do with Law, the law of continuous harmonious adjustment. We never gain the same impression from a second or third observation. A picture for example, does not change at all, yet the influence the picture exerts on our consciousness is different with each observation—we see more, or less. The change has taken place in ourselves, not in the picture. Perception does not change the Perceiver, but modifies the channels through which the perceptions come, so that our modes of consciousness are continually being altered. If this alteration tends to harmony, there is an increase in what we call Intelligence. If the alteration is in terms of discord, the channels of perception become distorted and confusion results. Karma is the incessant restoration of equilibrium in the paths of perception. Self perceiving Self would present no disturbance.

In the case of the individual man, this law means that a new personality is formed at each birth, to be used by the Perceiver with his heritage of character and tendency. This creator and inhabitant of the personality is the Ego, the Eternal Pilgrim who lives successive lives on earth in personalities which are the fruits of its own past actions. Although the human personality as we know it ends at death, the Ego, on entering human life again, can construct only that kind of personality which mirrors the unlearned lessons of the evolving ego. The enemy of Self is the illusion of separateness produced by the instruments of specialized perception. These conscious instruments are colored by and endowed with qualities in accordance with the degree of Self-knowledge of the being using them. Consequently, what could they represent except his own past? They are the mechanisms of experience which inevitably bring man into contact with the illusions peculiarly his own, and thus afford an opportunity for correction.

We view the objective universe as self-conscious Perceivers. Each birth is both a loss and a gain to the Perceiver—a temporary loss of the horizons of a higher state of consciousness, but the gain of another opportunity to conquer the illusion of separateness. For this the well-nigh infinite world of sense objects exists; for this man lives and struggles and "dies" out of his forms until at last the transformed personality no longer obscures the self-knowledge of the incarnating Ego. Then the vast panorama of external nature, which before had produced the illusion of separateness, is seen as the great mirror wherein the One Self is reflected through the shadow-world of forms.

ON THE LOOKOUT

Our "Conditioned" Scientists

The way in which a man's general philosophical outlook is influenced by his life work is dramatically illustrated by the specialists engaged in scientific research. The vivisectionist is notoriously materialistic, likewise the behaviorist and the irreverently probing psycho-analyst, each of these, with some few exceptions, becoming more and more convinced that progress lies in changing nature's ways by application of their special techniques—a form of arrogance peculiar to the specialist. In marked contrast is the attitude of the true naturalist, the student of nature who seeks to understand rather than to alter or "improve." *The Scientific Monthly* for April contains an article by Dr. Frank Milton Schertz on "Chlorophyll—its Function," in which he is led to conclusions of profound philosophical insight. Having described the remarkable functional analogies between hemin (a component of blood) and chlorophyll, and defined both these substances as nature's means par excellence of converting energy into matter, he makes the following observations:

> In nature's scheme, then, plants and animals can be placed in a single category, while man for convenience has placed 250,000 species in one class and 950,000 in the other. All these 1,250,000 species are coworkers with nature in accomplishing her end—that of making earth substances from energy.

"Alchemist's Dream"

> If nature is producing earth substance from energy, using living things as transformers, then we can look forward to the realization of the alchemist's dream, in the leaves of plants, where these forces are most active.
>
> Under this scheme of things, creation then is continuous and eternal, for that which gives and sustains life is continuously flowing to our earth and to all living things. Creation then is greatest where life is most lived—where the species population is most dense. The stuff of which we have been made is here now and we are a part of it, but the essence of the stuff of which we are being made and of which our children and our children's children will be made is yet to come. Man is something far more than mere dust, for he is continually partaking of the spirit of creation.
>
> In conclusion, let me say that in interpreting chlorophyll as I do, I am simply attempting to solve problems which are most

intimately associated with my own field in which I have studied for more than twenty years.

Problems which are fundamental can be solved when and only when we dare to think differently than men have thought heretofore, and the more fundamental the problem the more we will have to reshape our own thought processes. Nature's processes are going on everywhere in and about us, the same as they have been for more than a billion years. These we can not change, but we can change our conception of the processes involved, and that is the function of science and of scientific men. When we have changed our fundamental conceptions of the processes involved we have then placed ourselves in a position where we can reshape the future of all nations and all men. It is the truths of life that we seek and when these are known, upon this structure, we can begin to build a more ideal civilization.

"THE GREAT BREATH"

Little need be added to this manifesto of the spirit of true science unless it be to point out the Theosophical application of some of Dr. Schertz' ideas. For example, it appears that in chlorophyll we have a vital agent of the centrifugal energy of the cosmos, transforming into objective forms the invisible forces of nature. The outbreathing of Brahmâ is the cosmological reality behind the infinite creativity of nature which this writer so well describes. To complete the cosmic scheme, however, we need the "inbreathing" process—the transformation of matter back into energy, or its progressive spiritualization in the alchemical laboratory of human consciousness. The theory of ultimate entropy or "running down" of the universe held by leading physicists is a logical consequence of their ignorance of the centripetal spiritual synthesis which follows and works in and through the physical forms elaborated by terrestrial or cosmic evolution. As explained in *The Secret Doctrine:*

In the Sankhya philosophy, Purusha (spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is—senseless. But in the secret philosophy they are viewed as graduated. Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two

> like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe. (I, 247.)

Coleridge on Education

In *The American Scholar* for the winter of 1938-39, I. L. Kandel makes an amusing contribution to the literature of the "indoctrination" controversy in modern education. Coleridge, he shows, was an "essentialist" along with the modern opponents of the progressive theory of growth with nothing-fixed-in-advance—"a planless education based on the unselected experiences of the child or even selected by co-operative, shared discussions of pupils and teachers." Mr. Kandel quotes from a story written by the English poet nearly 100 years ago:

> Thelwall thought it very unfair to influence a child's mind by inculcating any opinion before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "*that* is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards the roses and strawberries."

As Mr. Kandel remarks:

> Growth cannot be self-directed; it needs direction through a carefully chosen environment to an end or ends in the minds of those who have been entrusted by society with the child's education. The problem is not new; it was first posed in modern times by Rousseau and has been the subject of controversy ever since.

The "Progressive" Theory

The question of "what to teach" involves the assumption of a fundamental philosophical position in its answer. But let an educator take such a position as the basis for deciding upon a curriculum and he is made the target of all sorts of accusations: he is a dogmatist, he has had a special "revelation," he is an "intellectual fascist," etc., etc. The prevailing opinion is that the basic questions of philosophy are either insoluble or artificially constructed problems which have no real existence. Thus modern education spends its genius in the development of *method,* in the pious hope that somehow, wisdom will be an indirect result of "real experience." A

brief summary of the rise of progressive education and of its principles may be of value to students:

> As is well known, this movement was a reaction against academic teaching. In academic teaching, the teacher and the subject-matter dominate, and learning is for the most part a memorizing or "pouring in" process. Progressive educators, on the other hand, following the leadership of Dewey and Kilpatrick, have great faith in the power of intelligence and in the ability of the *common man* to solve life problems through reflective thinking. They have maintained not only that education should be concerned with solving life problems, but that the school is a part of society and of life itself. For example, Kilpatrick has recently said, "I wish our people, young and old, to realize that if they learn anything, they must live that very thing." Furthermore, "they must learn it all over through thinking, feeling and bodily response." Thus learning is a matter of living and action as well as understanding. Learning is not memorizing or repetition. Knowledge is essentially experimental and is arrived at through the solving of life problems and through active learning processes. John Dewey especially has emphasized that "the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated which will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends." Problem-solving, action, the integration of school and society and experimental, realistic learning have characterized progressive educational thought. (*School and Society,* Sept. 25, 1937.)

"Learn by Doing"—But What?

Thus the progressive educator says, in effect, "Faith without works will not save our souls," and the essentialist responds, "But works without faith is meaningless!"

The writer of the above account of progressivism, William Withers of Queens College, adds an anecdote embodying this rejoinder:

> Progressive education, which recommends "learning by doing," has been subject to much criticism. For example, there is the story of the lady who once visited a progressive school. In the first classroom several boys were hitting each other with sticks and some were reeling around in a strange fashion. "Oh," cried the visitor, "these boys are hurting each other, and some of them are behaving as though they were drunk." The teacher calmly replied, "Of course, they are drunk and soon will be

sick. You see, they are studying the Whiskey Rebellion." After a moment's pause, the teacher continued, "Would you care to visit the class studying the *Murders in the Rue Morgue*?"

Values Missing

No one of intelligence would deny the value of the principle, "Learn by doing." Theosophists emphasize the same idea by saying that "Theosophist is who Theosophy does." The error of progressivism lies in the elimination of any practical scale of values from its educational scheme. A sense of values is supposed to "emerge," just as the ethical sense of man is supposed to have "emerged" from the animal kingdom in the theories of the emergent evolutionists. John Dewey, who is chiefly responsible for the doctrines of progressive education, devotes most of his *Quest for Certainty* to an attack on the speculative philosophers of the western schools. They don't get anywhere, he says, and they don't do any good, and the criticism is generally just. But is it just to conclude that therefore there are *no* metaphysical principles which can become the basis of practical living, that *all* philosophy is a waste of time? The relativism of the pragmatists is a confession of intellectual defeat, of the failure of rationalism. But is man rational *only*? Socrates and Plato were not all-denying relativists, yet they *learned by doing*. Plotinus and Porphyry were *practical* men whose beneficent lives were an example of nobility admitted even by the Christians of their time. These great ones of the past, and the true philosophers of other lands, knew and taught the doctrine of man's *spiritual* existence, and lived it as well. And their teaching and example led to no such chaos in education as modern progressivism has produced. Even on pragmatic grounds, the spiritual philosophy of the ancients, which is the same as the Theosophy of H. P. Blavatsky, should be looked into by our educational leaders.

Hypnotism by Radio

The child psychic-prodigies, Alice Kirby, 13, of Louisiana, who is reputed to perform feats of levitation and other phenomena, and Bertha Sybert, nine, of Virginia, of bed-bouncing notoriety, both of whom have been extensively exploited by the press, have grown in number by the addition of a third wonder-worker, also a girl. Rebecca Barfield, eleven, of Chattanooga, Tenn., in an NEA dispatch printed in the papers of Jan. 11, is credited with the power to transmit hypnotic suggestions by radio. According to the account, Miss Barfield succeeded in putting to sleep a seventeen-year-old boy in an experiment recently conducted under the observation of Dr.

R. B. Dame, psychologist. She sat in the broadcasting station giving direction over the air while her subject, Joseph Anderson, in his home six blocks away concentrated on the orders, his eyes fixed on the radio dial. The report relates that in response to her command, "Concentrate—relax—you are getting tired—when I count three you will be asleep," the boy closed his eyes, rose from his chair, and then stiffened into a hypnotic state while attendants lowered him gently to the floor. Then Miss Barfield and her instructor in hypnotic technique, thirteen-year-old Edward Norris [!] went to the Anderson boy's home to awaken him.

"ABSENT TREATMENT"

The feat of this little girl—if the story is authentic—is but experimental verification of the theory of Dr. James L. McCartney, Albany, N. Y., psychiatrist, who last year affirmed that "absent treatment" by hypnosis via the radio is quite possible. (See Lookout, THEOSOPHY, September, 1938.) He had earlier suggested that certain neuroses may be caused by radio waves having a deleterious effect on peculiarly sensitive persons. Hypnotism from a distance *is* possible, although theosophists must naturally have grave doubts as to its therapeutic value. The tragedy of such incidents as the case of Rebecca Barfield is the complete ignorance on the part of scientists of the laws involved and of the consequences flowing from such practices. Hypnotism breaks the connection of the personality with the Higher Self, a disaster which may become permanent, leading to the moral ruin of the subject, to say nothing of future Karma to be faced by the operator. The rationale of hypnotism is as unknown to modern psychology as it was in the time of Braid.

VOICE OF EXPERIENCE

Mark Sullivan, author and columnist, recently celebrated his "Fifty Years in Journalism." After attending various festivals in his honor at his home town in West Chester, Pa., he spoke before the faculty and students at State Teachers College, giving his fundamental convictions about life and modern civilization. We take the following portion of his address from the New York *Herald-Tribune* for Nov. 17, 1938:

> Some things are eternal and cannot be changed, no matter how much we may wish to. There is such a thing as authentic wisdom—let no one tell you there is not. There is a body of tested results of experience, which constitutes the accumulated wisdom of the race. It exists and it is to be found in the world's

enduring books. The forms in which this ancient wisdom is expressed, the figures of speech, may seem antiquated. . . . Modern children, living in cities where unlimited running water is universal, might not be impressed by the ancient maxim, "Never throw out the dirty water till the clean comes in." Yet the essential truth expressed in that venerable saying remains as true as ever it was.

By recognizing that certain truths are eternal and unescapable, we may be aided in avoiding certain delusions which attend some of the material innovations that have come into the world. For example, a voice coming a thousand miles over the radio is the same voice still. Magnifying the distance does not magnify the value of the message. Distance lends an enchantment to the voice, which tends to delude us about the value. No mechanical means has yet been found to *increase the quality of individual thinking*. It is the quality of the speaker that is important; the mechanism for transmission is negligible. If the voice is great, it will find its own means of broadcasting itself. It still remains as true as it was when Carlyle said it: "Produce great men; the rest follows." Indeed, I sometimes suspect that our modern emphasis on speed of transmission, and the quantity of the voices that hurry about the world, is a negation of the atmosphere in which great men can be produced. It is so inconsistent with the ripening quality of reflection. I find it difficult to imagine Emerson talking over a radio, or Thoreau listening to one.

Knowledge and Wisdom

Again, we have increased the number of views which come before the eye; and we have speeded up their coming. But we have done nothing, and we can do nothing by mechanical means, to increase the receptivity of the ear and the eye. Especially can we do nothing to increase the capacity of the brain to reflect accurately and fruitfully upon the messages that come hurrying in upon it.

Even if we concede that every message over the radio is valid material for knowledge—and I do not concede that; even so, the radio would remain merely a means of increasing the *quantity* of knowledge—and more knowledge is short of true wisdom. There still would remain the necessity for individual digestion, and the capacity for digestion of knowledge has not been increased or speeded up. The distinction I have in mind has been expressed more agreeably by William Cowper:

> Knowledge and wisdom, far from being one,
> Have ofttimes no connection. Knowledge
> Dwells in heads replete with thoughts of other men:
> Wisdom in minds attentive to their own.

> That, — to be able to think for yourself, to reflect, to arrive at correct conclusions—that is more valuable to you than the sum of all the information and all the miscellaneous messages and slogans that pour in upon you from the radio. It is more valuable to the individual than the sum of all the mechanical enrichments that have been heaped upon him during the last fifty years.

HELL-FIRE AND ARSON

Dr. Helen Yarnell, psychiatrist of Bellevue Hospital, New York, recently reported the curious results of her study of sixty children investigated for fire-setting during 1937-38. (New York *Times,* Feb. 26.) Many of these children, she said, live in "fantasy worlds" constructed by their imagination. "Attacking devils" and "flaming bogeymen" haunt their dreams, torturing them and inspiring arson. One phase of her report is quite remarkable:

> Though few of these children [says Dr. Yarnell] have had much religious training and cannot tell a single story from the Bible, they show a reasoning which is startlingly like biblical teachings. Anyone who is bad is doomed to destruction by fire which purifies him, and in the end everything is made over new and perfect. They all have devil fantasies, and many express the feeling that the devil tells them to set the fire. Many see the flames of hell or the features of the devil in all flames, and have vivid dreams of devils, ghosts and skeletons (symbols for death) attacking them. Their idea of death is equally transient and they seem to feel the killing by fire will make the object of their attack good, and then he will be restored to life.

EVIDENCE OF REINCARNATION

A boy who started a fire told the psychiatrists that he had burned everybody up because they were "bad," then restoring them to life as "good people." To this weird tale he added the statement that he had been burned to death and then brought back to life as a "good boy." But whence these vivid images of devils and hell-fire among children who knew little of the church teaching on these subjects? Even in the time of Lecky, as he observes in his history of *Rationalism in Europe,* "The hideous pictures of material fire and of endless torture which were once so carefully elaborated and so constantly enforced, have been replaced by a few vague sentences on the subject of 'perdition,' or by the general assertion of a future adjustment of the inequalities of life." (1884, I, 338.) How is it, then, that these children reproduce so accurately both the ideas and the zeal of the dark ages? It is difficult to escape the conclusion

that they are either medieval inquisitors or their victims, or both, reborn and bringing with them the seeds of former lifetime's meditation. One shudders in thought of the after-death states from which these children have come, where the images of the last existence were so imprinted on the soul as to make them victims of pyromania in this. Unfortunately, modern psychiatry lacks the healing therapy based on the laws of Karma and Reincarnation, and knows little, therefore, of what to do for these children.

Scientist on God

Faith in God, according to Dr. A. H. Compton, University of Chicago physicist and Protestant co-chairman of the National Conference of Jews and Christians, may be a thoroughly scientific attitude. In a recent address (New York *Herald-Tribune,* Nov. 22, 1938), he said:

> Such a faith is presumably based on the experience that the hypothesis of God gives a more reasonable interpretation of the world than any other, and perhaps also, to the religious man, that it helps the thinking associated with his emotional life.
>
> If we are scientific, we shall be prepared to accept new evidence. It is possible that such evidence will convince us that our faith that a God exists is wrong. It is much more probable, however, as has nearly always been the case with so-called "revolutions" in science, that the new information will cause us to change in some way our conception of God. The resulting attitude after such a "revolution" in both science and religion is almost inevitably more adequate and satisfying than the earlier view around which the faith was originally formed.

Fading Deity

Dr. Compton is in agreement with H. P. B., that "The evolution of the God-idea proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch!" But only through *initiation* can one "grasp the correct idea of the ancients in relation to this most metaphysical subject." (*S. D.* I, 326.) Dr. Compton's account of "God" appears to be a most peculiar blend of anthropomorphism and the scientific theory of emergent evolution: his benevolent deity bows out of the picture as man approaches toward a higher social and ethical consciousness; ultimately, in Dr. Compton's view, God will be altogether out of a job! As he puts it:

> With regard to our distinctively human characteristics, we are clearly in the early stages of evolution. It would be gross

understatement to claim that with regard to such attributes as clarity of reason, appreciation of beauty or consideration of our fellows, our remote descendants may be expected to excel us as greatly as we are in advance of the Java ape-man.

Up to the dawn of social conscience, which Breasted in his recent book "The Dawn of Conscience," places as about 4,000 years ago, God held in his own hands the whole responsibility for the evolution of life upon this planet. Gradually this responsibility is being shifted to our shoulders. As science advances, it seems inevitable that this transfer of authority will approach completeness. Considering the many obvious errors that we are making, we may be thankful that we do not yet have complete control.

Yet who can fail to respond to the opportunity and challenge that are before us of working with God of the universe in carrying through the final stages of making this a suitable world and ourselves a suitable race for what is perhaps the supreme position of intelligent life in this world?

"CONSCIOUS GOD-HOOD"

The image of Jehovah still haunts even the disciplined mind of the scientist, as Dr. Compton's remarks so clearly reveal. The explanation, as stated by H. P. B., is that "Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods." The true reconciliation of science with religion is briefly given in *The Ocean of Theosophy:*

> What . . . is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. . . . The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of *man* a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin . . . the old theosophical view makes the universe a vast, complete, and perfect whole (pp. 60-1).

Advice to a Prospective Suicide

The New York *Post* for Jan. 10 printed an anonymous letter from "a hopeless invalid who is contemplating suicide as a justifiable way to 'end it all'; yet who wants further advice." No money is requested—merely counsel. Some of the readers' replies (in the *Post* for Jan. 16) show a genuine feeling of sympathy, attempting to encourage this unhappy victim of melancholia. Others, however, endeavored to become accomplices in the crime of suicide by advising death as the only escape for a "parasite," and by heaping further reproaches on one whose greatest need was obviously sympathy. One writer suggests: "Suicide is the best thing for you. You are hopeless in all ways, and you will make others miserable in your self-pities and aggravations." And these "others"—perhaps suicide would be their way out of misery also—if self-destruction is the proper corrective for unhappiness! But as a letter from a Theosophist points out, "Regardless of how unfortunate or hopeless the circumstances of life may appear on the surface, suicide solves nothing for the simple reason that it does not kill the real man, but merely destroys the physical vehicle." Happily, it is not only the Theosophist who realizes that "suicide is no solution, but may rather prove to be a new complication," as another writer observes. Still another reflects the pessimism of the decadent stoics of declining Rome: "Not only do I think that suicide is right but I regret that our society is not broadminded enough to allow us to form a would-be-suicide club to mutually help ourselves extinguish life when it is no longer of any use to ourselves or others."

Penalty of Self-Destruction

Several of the letters show not so much an earnest desire to help, but rather a feeling of doubt as to the genuineness of the invalid's wish for death: "The fact that he is seeking advice seems to indicate that, subconsciously, he cannot be as tired of it all as a superficially morbid evaluation of his condition seems to indicate." But if he is—small help here. Most of the advisers reflect the opinion that death of the physical body is the end of everything. With one or two exceptions, even the warnings are weak and speculative. As for those who dare to urge the despondent one to his contemplated action, William Q. Judge wrote:

> To teach suicide is a sin for it leads some to commit it. . . . the fate of a suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into

the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by Theosophists the "place of desire and passion," or "Kama Loka." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty. (THEOSOPHY VII, 140-141.)

PROGRESS IN PSYCHOLOGY

One thing that may be said in approval of modern psychological studies is that they are gradually revealing the existence of a number of states of consciousness to which man is subject. The theories of the psycho-analysts have at least made it plain that other bases of action exist besides that of waking consciousness. Stultifying and degrading as the conclusions of the Freudians may be, the facts which they present make it impossible for an educated person to suppose that a simple materialistic formula can dispose of man's mental life. The experiments of the Behaviorists are a remarkable corroboration of the "psychic action" described by H. P. B. in "Psychic and Noëtic Action." A short despatch from New York, printed in the Los Angeles *Times* for March 30, shows some progress in the study of the phenomenon of sleep. The theory might be compared with the teaching on dreams in the *Transactions:*

Going to sleep, said Prof. Joshua Rosett today is a complicated process consisting of five separate stages—including one where building castles in the air is routine stuff.

In the first step, said the Columbia University neurologist, thought becomes active, and particular occurrences of the day or of days past are subjectively re-experienced and correlated with other experience. Then come periods characterized by imagery, hallucination and startling movements, before you get what you're after—complete relaxation.

How do you wake up? By merely reversing the order of the going-to-sleep steps, says Prof. Rosett.